the *Riks* and *Samans,* the eastern and
western cornices, the
YaJus the northern and southern cornices,
the moonbeams,
the cushion, the *Udgitka,* the softer covering
and Vedic glory
the pillars. Brahman is seated thereon. One
who knows
all this first mounts on it with one foot.
Brahman asks him
' who art thou! ' One should answer him thus
—
"6. I am time, the product of time, born of the
Infinite
Cause, the Light. I am the light of the year, the
soul of all
that is past, of the real cause of all things and
of the elements.
Thou art the Self, "What thou art, I am".
Brahman says
to him, *s{* Who am I ? " He should say, 'The
True". Brahman
again says, "What is that which is true ? " (The
worshipper
should say) " What is distinct from the gods,
and the vital
airs, is the True *(Sat).* And what is the
gods'and the vital
airs' is that *(Tyam).* So, by this word *(Satya)*
all this is
called *Satyam.* Thou art all this". The
worshipper then
said all this to Brahman. All this is said by the
following
verse :—" The great and indestructible sage,
whose belly is
the *Yajus,* head the *Saman,* and form the *Rik,*
and who is
full of Brahman, is to be known as Brahma.
Brahman

says to him, {i How dost thou obtain my male names ?" He /
should say "By the vital breath ". " How the female names?"
"By speech." "How the neuter names?" "By the mind". "How smells?" "By the breath" he should
say. " Howforms?" "By the eye." "How sounds?" "By
the ear ". " How the flavours of food ?" " By the tongue ".
<(How dost thou do thy actions?" "By the two hands."
" How dost thou obtain thy pleasures and pains?" "By
the body". ''How pleasure, dalliance and offspring?" "By
the organ of generation ". " How motion ?" "By the feet"
l€ How thoughts, knowledge and desires?" "By Reason"
he should say. Then, Brahman says to him, {t This world
of mine, consisting of water (the chief element and the other
-elements) is thine ". He who knows all this obtains whatever
glory and extension (or power) belong to Brahman".
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